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Biblical Notes.

Demons in the Gospel Narratives. An interesting discussion of evil spirits in the Bible is presented by Professor Toy in the *Journal of Biblical Literature* (vol. ix., 1). In considering the phenomena of demonic possession in the Gospels, he finds the basis of the conception in the Old Testament view that extraordinary mental conditions were produced by the indwelling of a spirit sent from God. When the good and bad agencies became distinguished in thought, the evil spirits (1 Sam. 16 : 14) became demons. They are represented as active in the New Testament times, as was natural from the intense ethical and redemptive feeling of Christianity. They are the Old Testament spirits sent from God, here organized, according to the general Jewish development, into a separate body, and united with the evil host of which the devil is the head.

The Gospel of Matthew. Professor Gardiner, in the same journal, makes a careful study of the text of Matthew's Gospel. All know that this Gospel consists of masses of discourses and masses of narratives, which are gathered, each class by itself, without regard to chronological order. An examination of these two parts shows (1) that the quotations in the discourses are from the Septuagint, but in the narratives from the Hebrew; (2) differences in the vocabulary of the two parts are marked and numerous; (3) differences exist in grammatical forms and favorite phrases. The theory which Dr. Gardiner frames to account for this state of things is an interesting one. It is that Matthew originally wrote only the account of our Lord's discourses in Aramaic, and subsequently caused this to be translated into Greek, himself adding the narratives in the same language. This view he regards as accounting for the differences mentioned better than any other, and as a satisfactory solution of the puzzling enigmas in regard to this Gospel.

Paul at Ephesus. Canon Hicks, who has in charge the editing of the Ephesian Inscriptions in the British Museum, writes a fresh and interesting article in the *Expositor* for June on "Demetrius the Silversmith, an Ephesian Study." He thinks that he has found the name of the very Demetrius referred to in Acts 19 on a marble slab, and shows how much illustrative material can be drawn from the monuments of Ephesus. There Demetrius is found to be one of the guardians of the temple of Ephesians, and the opposition to Paul is, therefore, not primarily stirred up by a trade disaffection, but by religious prejudice. Canon Hicks suggests a plausible explanation of Acts 19 : 24, where Demetrius is said to be a maker of "silver shrines." The difficulty is suggested by Chrysostom—"How is it possible for shrines (temples) to be made of silver?" Other writers speak of silver statuettes of Diana, but must we understand that whole shrines were thus constructed? The solution is as follows : (1) This is not one of the sections of Acts which relate Luke's per-